THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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VISITING MOSCOW

THE hydrogen bomb, presumably, has put out of range of any one man or any group of men the desire for what used to be called world conquest. There would be little left of the world at the end of such an effort for any one man or any group of men to live in—assuming that they themselves were alive at the end. The powerful men, and all the forces they represent, must, therefore, somehow or other, learn how to live together. Visits to Moscow are useful for this purpose; perhaps someday there may be visits from Moscow to the West.

Nevertheless the representatives of powerful States have a grave problem on their hands. There are, of course, many problems and no one is going to dismiss them lightly. Evil is evil where ever it is done and it cannot be dismissed with a shrug of the shoulders. But there is one outstanding problem as between the Great Powers. Sir Winston Churchill stated it with brutal and perhaps unpremeditated frankness, in an interruption which may become famous, in a House of Commons debate some time ago. The debate was the last one held on the evacuation of the Suez Canal area. The Prime Minister had been taunted about having changed his mind on this matter. Only a short time ago he had described such a proposed evacuation as "shame and folly." He interrupted to defend his change of mind. He said that during the past twelve months the whole military position in the world had been altered. The Suez Canal area was no longer necessary to us, and therefore we could leave.

The necessity therefore of occupation or otherwise was one of power. No doubt Sir Winston could relate moral values to this, but as, say, between ourselves and Egypt, the issue was simply the overriding interests of a Great Power as against a lesser one. What must be done with such an issue? It is one which concerns every Great Power to-day. They have to live with it, live with one another, and live with the smaller States.

The Problem

In the first place the idealist might argue that there is no problem at all. The only reason, for instance, for our presence on Egyptian soil should be by invitation, or at least through the consent of the Egyptian people. Crudely and roughly this could be construed as an argument for Britain giving up every position of place and influence she holds in the world based upon force. The implications of this are foreseeable. Britain would cease to be a first-class nation. She would be unable to influence events. Whether a past Prime Minister did or did not go to Moscow would not matter. Britain would cease to be the centre of a Commonwealth of nations, for the Commonwealth is dependent for its existence upon the power that Britain directly and indirectly can use on behalf of the whole group. She would become a nation of forty or more million people dependent largely upon whatever goodwill there is in the world, trying to maintain herself on an island which cannot feed her people. Apart from what would happen to those people the whole range of world relationships between States would be even more chaotic than they are now. Only those who can believe that such a surrender of power in such a manner would persuade other States to do the same, and that the world in consequence would not immediately break up in anarchy, could support morally such a proposal.

Yet the problem remains, particularly for those who are concerned with the moralities of it. What can be done?

It Can Be Isolated

In the first place the problem can be isolated, and in isolation can be tackled and understood. Some weeks ago President Eisenhower inquired of world opinion, through governments, about the possibility of some control of atomic energy without the co-operation of the U.S.S.R. Most of the governments replied that they were not interested, for atomic energy belonged only to those two or three powers who "were trying to destroy one another with it." In other words, international State power, as symbolized by atomic energy, was the prerogative of a few States only, and it was their problem and theirs alone.

In this manner the problem can be isolated. It exists only, in an immediate and influential manner, among the Great Powers. The moral issue rests between them. How within this range can moral values be applied?

The existence of power and its exercise in the world must be admitted. No one knows yet how it can be abolished. Idealists in the name of future utopias may claim this and that, but every claim is stalked by at least as much potential physical horror as a future world war. In varying and different degrees the Great Powers will tend to exercise the power they possess, and roughly in the same way. We do not mean to say that there is no difference between them. We should hope, for instance, that Britain is guided by a deeper sensitivity at the moment than say the U.S.S.R. At least it is the function of British citizens to see that this is so.

Live and Let Live

But, on the whole, what seems right to Russia in terms of her own power will seem wrong to other nations, and vice-versa. One can imagine, for instance, what the Soviet Press could make of Sir Winston's frank avowal; as the Western Press makes of what happens between Russia and her neighbours. But it is possible for the Great Powers to recognize that in certain respects they are alike, and they can learn to compromise on what is similar between them, instead of adopting an automatic "holier than thou" attitude. They can learn to live and let live, and eventually improve and alter in the moral sense, what each can hardly avoid at the moment. In short, through compromise, restraint, and the recognition of what actually exists, a new moral order can be constructed. This can imply as profound an application of moral values as any other. It is more difficult than others because it is not so simple or clear-cut. But at least it can be applied to-morrow morning, and the next day, and the day after that, and so on indefinitely until a new visible moral structure is created between nations.

DO OUR SEXUAL ETHICS NEED REVISING?

By R. W. Wilde

A FRIEND of mine has for long contended that the indifference of young people to organized religion, and their absence in large masses from our services of worship, rest back upon the fact that they do not accept the teachings, or the supposed teachings, of the Christian church on matters of sexual conduct.

A newly-published volume by Mr. John Langdon-Davies, *Sex, Sin and Sanctity*, published Gollancz, 16s. net, seems to set forth at length the same contention. "Most young people to-day find themselves," he says, "in rebellion against the sexual orthodoxy of their community." There is in evidence "a profoundly anti-Christian element."

Not that Mr. Davies is antagonistic to religion as such. Indeed, he asserts more than once in this volume that men need and desire (if only subconsciously) guidance in matters of sex, and that only religion is calculated to be able to supply both guidance and vision in this field of human experience. Christianity has fulfilled an indispensable function in this matter for both individual and society, and that with greater success than any rival religion and certainly any rival rationalistic sexology.

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But it is of the nature of spiritual solutions that they contain within themselves the seeds of their own destruction. New occasions teach new duties; Time makes ancient good uncouth. And in this present age the traditional ethic is no longer suited to, or adequate for, our actual situation. This for two reasons: (1) In the earliest age Christianity set very rigid restrictions to sexual activity, in the interests—here Mr. Davies, who is not friendly to biology or psychology, accepts the Freudian and Unwinian theory—of its deflection into art and business. But now "society no longer demands a high birthrate, and repression of sexuality seems to produce results not easily absorbed in social tasks." (2) The advent of scientific contraception—we are well on the way to producing a chemical contraceptiive that will keep women sterile for lengthy periods—has meant that coital intercourse need no longer be productive of undesired pregnancies. Hence, as Mr. Davies sees it, there is need of a new sexology.

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Traditional Christian teaching ties up sexual intercourse with procreation, and allows of coitus only as a means of procreation. But Mr. Davies would have us distinguish between three clearly marked differentiations in what has hitherto been regarded as a unitary function: (1) Sexual acts, in which the object *is* procreation. (2) Erotic acts, in which the objection is "creation" in the Platonic sense, i.e., an adventure and heightening of the spirit through a commerce between two persons. (3) Lustful acts, in which the objective is nothing more than the release of nervous tension. Each of these has its own appropriate code and sanction. The state, or society, is necessarily involved in the "sexual act" (as defined above), since this will be productive of new lives, and hence of new citizens. Therefore, code and sanction here take the shape of law, although Mr. Davies does not envisage actual legislation on the lines of his recommendations. For lustful acts, which operate on the "baboon level," there can be little sanction, and only taste or culture can arbitrate, if at all. It is in the realm of the erotic (No. 2 above) that religion enters, since erotic experience is essentially spiritual experience. But "an exalted erotic is the labour of ages," and there is crucial need in this age to build a new erotic philosophy and theology.

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By "erotic," Mr. Langdon-Davies does not mean Platonic love in the common (but mistaken) meaning of that term An erotic relationship means for him a definitely sexual relationship entered into by two people (or possibly—Mr. Davies is not quite explicit here—by one person with several others), but without intent of procreation; and such a relationship, which is, he says, essentially mystical and leads to the enhancement of both personalities, should not merely be legitimized by Christianity, but should be recognized as of the nature of mystical experience.

Elsewhere Mr. Davies suggests that no one woman can be at once mother, intellectual companion, and erotic partner, in one. Hence he seems to envisage a state of things (not wholly unlike that of Classical Greece) where a man will "marry" the woman whom he desires to be the mother of his children, and will enjoy sexual relationships with another woman (or women) who will fulfil the function of a spiritual soul mate. We must abandon the notion that the only rightful use of sex is for procreation. Mr. Davies thinks there will be fewer absurb and precipitate marriages, and fewer broken marriages, if this three-fold distinction becomes firmly rooted in the popular mind.

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Concerning some of his generalizations I find myself in doubt. He believes that man is incurably anti-feminist; that the sex impulse combines physical craving with mental loathing; that original sin is ubiquitous, and is wholly a matter of sexual fears: and that man has inescapably a divided soul. I am doubtful too of his exegesis of Romans vii.

But what of Mr. Langdon-Davies's main contentions? I have already said that he is not friendly to either Biology or Psychology. He extols History which is, he says, the science of the spirit. But I venture to think that he is not wholly alive to some of the implications of his own suggestions, especially, perhaps, in the field of feminine psychology, for this book is very much a masculine product. The very criterion of Personality (Buber's "I-Thou" relationship), which he more than once invokes, would seem to demand a much more radical investigation of some of his recommendations that he has yet given to them. His departmentalized sexology is not guaranteed, in particular, to fulfil the whole needs of women, whatever may be the case with men. But I agree with Mr. Davies in his major thesis—the need for a fearless and informed investigation of the whole matter of sexual ethics, a ruthless examination of the whole traditional Christian teaching in this field. And for that reason I am grateful for this thought-provoking and courageous volume

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To our correspondents—Letters reach us too long to be printed in our correspondence columns. In general they should not exceed 400 words.

COMMENT

The Garden Party

LAST week we had a Garden Party at the Manse. For weeks the garden had been tended and cared for in view of that great occasion, and the day before it was doing itself credit; and rumour went round of a fair number of people who were coming, with, it was hoped, their gifts for the Bring and Buy Stall and their tea tickets. But the morning broke windy and wet, although with a mild temperature, and during the course of the morning spirits rose and fell fairly frequently. At midday, however, the sun came out, and as pleasant an afternoon came on as this favoured part of England could show. There was warm sun and a pleasant breeze for those who like them, whilst those who liked to sit in the shade felt no need to wrap themselves up. Everyone seemed to enjoy themselves, and the financial results were satisfactory. Such functions in England are at the mercy of the weather, but I am inclined to think that the very uncertainty makes them all the more enjoyable when fair weather shines on us.

The Deed or Propaganda?

THE Minister of the Church of Scotland, whose church I attended recently, preached a most eloquent sermon on a text taken from the account of the feeding of the multitude. After referring to the size of the multitude, and the few fishes and barley loaves carried there by a boy, the verse concludes: "But what are they among so many?" For a moment I thought we were going to be treated to a modernist disquisition on miracles, but the emphasis fell on these words: "what are they among so many?"

The speaker referred to the immense problems bristling in every edition of our newspapers, and to the sense of futility which was apt to attach itself to the best-intentioned acts of individuals. In America, during the Korean war, one newspaper re-printed the same war news for a week—no one objected; but when the comic strip was twice repeated, the telephone and correspondence departments had difficulty in coping with the avalanche of complaints. It wasn't that people were not concerned about significant historical events, but their ruling thought was: "What am I among so many?" And yet, said the preacher, giving example after example, the modern world arena is full of the deeds of individuals which have significance and decisive effects. To refuse to act because of personal limitations might possibly mean one effective blow less for God's Kingdom.

What is the use?

AS I listened to the sermon, I thought of Dr. Albert Schweitzer's work in the French Congo. When he made the decision to leave the fame that had come to him in Europe, in the fields of philosophy, theology and music, and to work for the medical welfare of Africans, he received many letters of protest. One lady tried to prove to him that he could do much more by lecturing on behalf of medical help for African natives than he could do by the action he contemplated. The saying in Goethe's *Faust*, she wrote, is now out of date—"In the beginning was the Deed!" To-day propaganda is the mother of happenings. And, since then we have, of course, had wonderful examples of the power of propaganda.

In the long run, however, what is sought to be propagated must be of intrinsic worth, for, as Lincoln put it, "you can't fool all of the people all of the time." Schweitzer knew that in the long run it is only devotion and herosim of individuals that can give an effective and permanent demonstration of the worth of the principles for which one stands. Africa has had many devoted helpers, but I sometimes wonder just how far the renunciation for the sake of Africans on the part of a world-famous scholar has been responsible for the new attitude of European governments towards undeveloped peoples. Of course, Schweitzer's services in that direction can never be known, but I feel that they must be far from negligible.

Commentator.

THE PEACE OF GOD

By John Rowland

OFTEN, at the end of services in many kinds of churches, we have the benediction: "May the peace of God, which passeth all understanding, which this world can neither give nor take away, be with us now, and remain in our hearts for ever."

It rarely occurs to anyone to ask: "What is the 'Peace of God'?" Peace, after all, is a word that means a lot more to us than it did to past generations. We have seen what the absence of peace in the world may mean. We have seen the turmoil of two great wars, the second one fought (almost) on our doorsteps. But all the same we should come to see that peace does not mean just the absence of war—though this is what it meant in those first few weeks in 1945, when the street-lamps were lit again, and we could all go to bed without wondering if the sirens would sound in the middle of the night. But that sort of peace—a mere absence of war—may easily become stagnation. If peace means just the absence of the violent stimuli of war, it may in the end come to mean the absence of all stimuli, and we may find that we are just sitting back and doing nothing. That, assuredly, is not the peace of God.

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The peace of God, in fact, is something nearer what we want to convey, when we use the phrase "peace of mind." When we say that a person's mind is at peace, we mean that he or she has gone through some sort of mental or spiritual upheaval, but that at last some firm anchorage of thought has made it possible to take a quieter, more peaceful attitude towards things generally. And a firm religious faith often plays a great part in such peace of mind. That may be one aspect, anyway, of what we call the peace of God.

Some psychologists have said that all religion is escapism of a sort, wishful thinking, believing things to be true, because we should like them to be true, because they are comforting and pleasant—and peaceful. That, surely, is not what we should get out of our sort of religion. Because everything in the universe is in motion, and God cannot sit still. If the great Power behind creation were something static, the universe would come to a full stop.

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But, just because everything is in motion, just because in our own time the motion of the human world has become more and more violent, it is necessary for us to find something steady, built on solid foundations, in which we can find mental and spiritual peace.

This is, in a sense, an argument for the continuance of our churches. Churches, of course, change with the changing times, as every human institution must; but, even in the centre of all that change, there is a solid core, which does not change, which remains peaceful in the midst of all the upheavals. Even in the buildings, which have to some extent changed over the years and over the centuries, there is a recognizable sameness. The message preached from Free Christian pulpits will have outwardly altered, too; but at its heart there is that peaceful core, steady and firm, bringing peace of mind in the midst of change.

The peace of God, then, does not mean complete unalterability. But it does mean a recognition that there is a fixed, peaceful centre of things. In the past there was sometimes a tendency to think that people who were in desperate trouble could sit back and let God put things right. That attitude is no longer possible for thoughtful people to-day.

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But people can reach peace of mind when they are at peace with themselves, and at peace with the world, when they have come to terms with the world. "Man," as Charles Wright wrote long ago, "must obey the law or it will ultimately destroy him." But, when men have realized and accepted this,

their restless minds will be at peace. The man who is for ever impelled by ambition, who takes as his motto, "each for himself and the devil take the hindmost," will never have peace of mind, he will never know the peace of God.

The world, the hard outside world, the world of competition and struggle, the world of shops and factories and offices, can never of itself bring peace of mind, perhaps because it is the world from which thoughts of God have been dismissed. But the peace of God, which comes from a world outside that everyday world, and yet at the same time impinges on it, is something that comes only after effort. The birds who sing in our gardens may seem happy and at peace; but that peace is an active peace. The flowers and the lawns look peaceful enough; but (as many a gardener will admit ruefully enough) much effort goes to produce their peace.

And similarly with the peace of our own minds and souls. We achieve it only by working for it. When once we have set out lives on the right path, when we have found something worth while to which we can give our loyalty—then we reach "the peace of God which passeth all understanding."

THE HULL INTERNATIONAL CIRCLE

AN ACCOUNT OF INTERNATIONAL FRIENDSHIP

By Marjorie Manock

WE are often asked how the Circle began, but who can trace the first impulses that lie behind any movement? Often they go back to childhood impressions; later contacts made during visits or service abroad are perhaps, even, an unfulfilled desire for travel.

The real and active beginning of this Circle dates from the early days after the war, when the families of Polish servicemen from abroad were brought to a camp near Hull. At first some of the women were poorly clad and needed warm clothing, and extra nourishment was required for the babies and children, while all needed friendliness and understanding to help them to adjust their lives to entirely new circumstances. An Anglo-Polish Society was founded and the Rev. Ralph Philipson, the Unitarian Minister was unanimously appointed the Chairman.

The members of this Society were not, of course, the only helpers in the Camp. The local priests opened a Chapel in the grounds; the W.V.S. helped with the children's clothing, etc., and eventually a crèche was established. For many months, however, there was need for social activities, which the Anglo-Polish Society provided and English contacts were found for the more interested members. There were many problems to face, but under an extremely able secretary much was achieved. We still receive grateful letters from Polish friends, many of whom eventually migrated, mainly to North or South America.

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Some of us were eager to widen the scope of our international activities and one opportunity came when a camp for German prisoners of war was opened near Hull. Some of these were men of wide interests and we appreciated their contribution to our activities. The first Christmas that these prisoners were allowed to stay in English homes some members of the Park Street Unitarian Church offered them hospitality, and throughout their stay in the district they kept in touch with us.

About this time some Overseas Students came to the Hull University College, and before long groups of students of all nationalities were having informal social meetings in our homes. During these meetings there were lively discussions and quite frequently they turned to such subjects as the breakdown of religion and the inadequency of the Churches. It was then that Mr. Philipson had the idea of having an International Service on lines which had proved successful in his work on Merseyside.

From the first these services were animated with a spirit of radiant happiness and goodwill. Some simple theme was chosen for each service, e.g.—"How Peace can be won," "Christmas Customs among the nations." Four or five people from different countries each spoke for a few minutes, others read lessons and some formed a choir. After the first service many stayed behind and over a cup of tea the spontaneous question arose from several quarters, "Can we meet oftener? Why not once a week?" Thus was born the International Circle in 1947 and with the exception of the holiday break it has met each Monday since. Indeed for the last two years by special request of the overseas members the Circle has continued through July and August.

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Regularly we are kept in touch with new students at the University and a special sub-committee linked with the East and West Friendship Council arranges socials and receptions once a term. English people who are known to be interested in international relationships are invited to these special gatherings and the contacts thus made prove invaluable to both home and foreign friends. In addition to students, we have, in the Circle, young people from many nations who come to Hull to train and work in factories, offices, hospitals and private homes, all eager to improve their knowledge of our language and our way of life. The Hull Information Service often passes on to enquirers details about the Circle; business heads and others contact us about new arrivals; with this publicity we have no need to seek new members.

The Circle meets each week from 7.45 to 10 p.m. in the Park Street Unitarian Church Hall. Nothing is officially fixed for the first half-hour but there is never a lull. From 8.15 p.m. we follow a fixed programme—Music, a play reading, a talk on a chosen topic, "Any Questions," a discussion, or a member talks of some aspect of his country. We find it best to be frank about political and social questions, such as the colour problem, inter-marriage, International relations, etc. At 9.15 we serve a cup of tea and the conversations are lively and gay.

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We regard home hospitality as very important and the Circle sets out to provide an English home contact for any member who wishes it. In this and many other ways we have had amazing support from people in the city We have seldom had a refusal from the leading entertainers and speakers. When we had to vacate our premises because of repairs the International Section of Rotary covered the cost of a room for three months. The Society of Friends and members of the Jewish Community have shown a constant interest in our activities.

Sometimes we are asked by onlookers, "What is the basis of the Circle and why do you all give so much time to it?" The basis is friendliness, goodwill and international understanding. All get a great deal of interest from the many contacts; but there is a deeper reason. We feel that if we can make the stay of these overseas friends interesting and joyous they will go back to their own countries as spontaneous ambassadors of peace and of world-wide comradeship; for here they not only meet English folk but people from all parts of the world. We have ample evidence that the happiness engendered is not forgotten; quite often new members come to us saying that friends of theirs who had been in Hull told them of the Circle, and we are frequently one of the first English contacts these visitors make.

The Circle is much indebted to a host of friends but most of all to the Rev. Ralph Philipson, President and Chairman since its inception, to whose inspiration and hard work it owes its formation and subsequent success. In all his work he has

been warmly supported by his wife's interest. We are all very sorry that they have left Hull for Exeter, but they can be assured that the Circle is now so firmly established, and the need for it so real, that it will continue to flourish in this great port, where social responsibility towards overseas visitors is so great.

The door of comradeship will long remain open to all who, with honest intent, come to sojourn within our city.

HUNGARIAN AND CZECH UNITARIANS

(Contributed)

THE Budapest Unitarian congregation recently invited the cultural organization of the Budapest Czechoslovakian Embassy to introduce some Czech religious music to their members. The music of the XIV-XVIIth centuries was played on records, including church choir music and songs from the time of John Huss. These and other preclassical pieces were highly appreciated by the congregation.

The programme was introduced by the Rev. I. Filep when he said that friendship among peoples can best be supported by an exchange of cultural interests. The Rev. I. Petho thanked the Czechoslovakian Kultura for their co-operation and emphasized how similar occasions are strengthening the fight for lasting peace between the two nations. The Budapest congregation sent a letter to the Czechoslovakian Unitarians telling them of this event. We cite from their letter the following:

> "We were very glad to learn that your congregation decided to foster friendly relations between our two religious organizations, as well as between our popular democracies. We are looking forward to closer friendly co-operation as you have suggested. . . ."

The Czechs are taking an active part in celebrating the 375th anniversary of the death of Francis Dávid, founder of Hungarian Unitarianism. The Rev. Dr. K. Haspl, the ministerial chairman of the Unitarian Churches of Czechoslovakia, gave the information that in November all the Czech Unitarian Ministers will preach on F. Dávid, emphasizing his progressive spirit. Two of the Czech Unitarian Ministers will study the contacts between the Unitarian predecessors of Bohemia and Moravia and Transylvania and Hungary. Their findings will be reported at the annual ministerial meeting to be held in September of this year at Prague.

The Right Rev. Dr. M. Novák, the Prague Bishop of the Czechoslovakian Church informed the Hungarian Unitarians that he will inform the next conference of the Bishops of the Czechoslovakian Churches on account of the F. Dávid anniversary, of the significance and the great struggle of F. Dávid for us all.

Similar work is being done also in Hungary. In a series of lectures the life and work of F. Dávid has been introduced. The lectures were held by ministers, and layman, J. Ferencz, the chairman of the Budapest Unitarian Congregation—a professor of Unitarian Church History—called attention to the fact, that in the XVIth century there was a very close contact of all the progressive spirits of eastern European countries. The best friend and life-long supporter of Dávid, the world-wide known Greek scholar, J. Paleolog, was in turn professor at the Colleges in Kolozsvár, Prague and Cracow. Several of the Italian antitrinitarian reformers, among them N. Paruta, found refuge in Moravia as well as in Transylvania. German progressive Protestants, like Neuser and Glirius fled to Kolozsvár, via Moravia. J. Sommer, another German refugee first established the first high school of repute in Iasi, Roumania, later he became Rector of the Unitarian College at Kolozsvár. M. Piaczovicz, a Polish pastor was for years the closest fellow worker of Dávid, and lecturer at the Kolozsvár College.

GOOD SERVICE

TAKING things for granted is common enough in most of us. We tend to take the good things of life as a matter of course, and do not think of them until they have vanished. That is true even of services rendered for money, for if the service be truly given, money can never be a complete recompense. I remember going one day out of a restaurant, and as I stood by the cash desk waiting an opportunity to pay my bill, I heard a customer say to the cashier, who happened to be the proprietor's wife: "Thank you so much—it was a lovely dinner; so nicely cooked and served, and at such a reasonable price." It seemed, somehow, to lift that transaction from the level of mere business. The customer felt that good service had been given; there was nothing grudging about it, but an attempt had been made in an agreeable way to satisfy her needs, and she felt it up to her to express her thanks. I inwardly formed a resolution henceforth to express my gratitude properly in similar cases; but I am afraid that the resolution has gone the way of many others, although not because I am not grateful. One tends to have foolish inhibitions, fears that one might be thought insincere or "gushing," so that the kindly thought remains unspoken; although when occasion offers, the censorious thing can be said with decision.

One thinks of Ibsen's words that he wrote in honour of his wife:

> "Her grief was when perils
> Obstructed my road;
> Her joy, when good spirits
> Made lighter my load. . . .
>
> My fires, when they dwindled,
> Are lit from her brand;
> Men see them rekindled,
> Nor guess by whose hand.
>
> Because she expects not
> That I should repay,
> I pen and have printed
> This thanksgiving lay."

"Because she expects not that I should repay"—that is the very reason why we should repay; but, unhappily, we sometimes omit to express such gratitude whilst it can be shown, when the mere expression could be the best repayment for all that we have received. *W.J.M*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Jews and Unitarians

SIR,—I was interested in *Commentator's* remark, made a few weeks ago, quoting Lord Samuel as one who found the Jewish Religious Service inadequate for modern needs; and expressing the hope that he would join the Unitarians. I cannot speak for Lord Samuel, but I can say, as a Modern Liberal Jew, that to join you would entail too big a break. It is not only the question of theology: there is the question of background and emphasis.

1. *Background.* Through all the turmoil of mediaeval Christianity the Jews stood firm for a pure monotheism. But all Unitarians have come from that Roman Catholic background; and it is very apparent in *The Inquirer.*
2. *Emphasis.* I have always lived among Unitarians and Free Christians, and my recollection of childhood days is of a different Unitarianism. Then the O.T. was treated with respect, and gratitude, and very frequently quoted, especially in the presence of children. To-day there are frequent sneers at the O.T. as being inferior to the N.T. There would be no attraction here for a Jew who loves

the Bible and his ancestral religion, and who feels (I speak for myself) that on the whole the O.T. is the better of the two. The N.T. is man-centred and therefore incomplete.

You might get some of the Polish Jews from Catholic countries, but you won't get now the real Sephardi Jews, a number of whom joined the 19th century Unitarians. A notable example of alliance was the marriage of Miss Florence Ward to Mr. Claude Montefiore. Another was the action of some of the Mocattas in joining the Christian Church (as it was then).—Yours,

Thames Ditton, Surrey. *E. L. Friedeberg.*

Personal Immortality

SIR,—My letter in your issue of June 12 seems to have roused sufficient interest to justify my writing it and your printing it. My letter did not aim at opening up the question of personal survival *itself;* that subject is far too vast for adequate discussion in correspondence columns. I merely questioned whether a religion which disparaged personal survival was a gospel for modern man. One's answer to that, I imagine, depends on one's own experience of life—depends, that is, on what one has come to care about most. To me, certain personal relationships have come to matter so much that if I had to believe they had been finally destroyed I should just give up in despair the whole attempt to make sense of life.

Unitarians deserve credit for trying to express their faith in terms of what is clearly permanent in the advance of human thought. But while this is true of their attitude to science and to historical criticism I see no evidence that Unitarians are alive to what has been taking place in Philosophy during the last thirty years. I am not thinking of Logical Positivism but of the wider insistence on Philosophical Analysis of which Positivism or Phenomenalism is only one aspect—and one of diminishing importance. The modern emphasis is on the necessity, before deciding whether a doctrine is true or false, of deciding whether it is *intelligible*—whether that is, circumstances are conceivable in which it could be verified by beings like ourselves. Now to say that I shall survive death much as I may survive next Christmas is intelligible, and to say that death is an endless sleep is intelligible. But all the attempts at a *via media* which I have met I find quite unintelligible. An Eternity which is a quality and not a duration; an existence which is not individual but "expanded" or "merged" or "absorbed" into the Divine; the survival of a spiritual "part" of me or a spiritual "principle" within me—all this language is open to precisely the same kind of objection as Unitarians bring against much of the language of orthodoxy. It "doesn't mean a thing."—Yours,

Hertford. *F. H. Cleobury.*

Population Control

SIR,—The writer of the editorial of July 24, "Are there too many of us?"—does not seem to realize that, for all practical purposes, the R.C. Church *does* oppose every attempt to make population control effective.

To say that it sanctions so-called "natural" methods is beside the point. If it were insistent enough to also condemn and oppose all attempts at "artificial" death-control and only sanction "natural" methods—population trends in R.C. countries might be less alarming. As it is, population figures in Latin America, to say nothing of Italy and Spain, speak for themselves.

It is sometimes argued, in an attempt to acquit the R.C. Church, that France, Belgium and West-Germany, which are predominantly Roman Catholic, have stabilized their population figures. But these are highly civilized countries and we know that an advanced state of civilization and a low birth-rate always go hand in hand. These countries control their population in spite of the R.C. Church: I once asked a friend, a young Frenchwoman, who used to be a devoted R.C., if she was still such a good member of that Church; she replied: "I still believe in God, but I am afraid I can no longer care for a Church which wants me to have a child every other year."

Not long ago a resolution of the U.N.A. on population controls had to be withdrawn because of the R.C. members' objections. Pope Pius XI's encyclical "Pasti Connubii"—which claims that the injunction "established in the beginning by God's authority, increase and multiply . . . remains forever one and the same"—removes any doubt that the R.C. Church is enlisted on the side of those forces which threaten the survival of our civilization.

The material foundations on which any hope for the future rests, are the preservation of the world's natural resources and the control of populations. By its attitude towards birth-control, the R.C. Church stands condemned.—Yours,

Chatham. *Inge Hyde (Mrs.).*

"Fired With Enthusiasm"

SIR,—We, the young people present at the R.E.Y.D. Summer School for Teachers, would like to draw the attention of our Sunday Schools to the particular value of the Course for young teachers.

In this week together we have, apart from the considerable practical knowledge gained, acquired an inspiring sense of purpose and dedication.

We go back to our Schools fired with an enthusiasm to put into practice all we have learned. We have discovered in the periods of Group Discussion how to think for ourselves and have developed our self-confidence to a degree which has amazed us.

We would offer to Schools for consideration two conclusions. First is the imperative need for Teachers' Preparation Classes wherever possible. This need has been brought up time and again during the Lectures and Discussions. Secondly, we appeal to all Schools to send their young Teachers to future Summer Schools as we are convinced that the benefit will be immeasurable and felt for a considerable time.

We understand that more young people would have come to the Summer School if they had had a companion. We would assure these that many of us came by ourselves but friendships were made and a spirit of comradeship developed in an astonishingly short time.

Finally, we would point out that this letter is entirely our own idea and is offered in the sincere hope that it will impart to other young Teachers a small part of our own sense of dedication.

On behalf of the 20 young people present at the 1954 Summer School.—Yours,

at *Manchester College, Oxford.* *Ivan Knowlson.*

Ellen Rowena Linsley

By the sudden death of Miss Linsley at the age of 67 on August 9 the congregation of Trim Street Chapel, Bath, has suffered a grievous loss. A convinced and devout Unitarian, brought up in the congregation, she had given to it life-long loyalty, service and affection. Her life was widely influential in spite of persistent ill-health. A Froebel-trained teacher, she founded a preparatory school which, on her retirement in 1932, was taken over by the Bath High School. She was elected Chapel Secretary in 1936 and served in this office through difficult times till compelled by increasing ill-health to resign in 1952. Latterly she could barely drag herself along, and was liable to constant falls, but persisted in coming (usually unaided) to all services and meetings at the Chapel, besides maintaining her interest in every aspect of its witness and keeping in touch with all members and friends. She was present at service within eight days of her death. On August 13 a private Cremation was followed by a Memorial Service at the Chapel, both services conducted by Rev. Francis Terry. The numerous attendance at the Memorial Service, and many individual expressions of grief and regard, attested how widely she was loved and respected. *F.T.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficult in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7554 Editorial: EUS. 2912

NEWS REVIEW

Rademon: N. Ireland: A congregation of more than 500, including visitors from several other churches, filled the Non-Subscribing Presbyterian Church at Rademon, County Down, for the special Re-opening Service on Sunday, August 8. The church, built in 1787, had been closed for almost a year for repairs and redecorations costing nearly £2,000.

The service was conducted by the Minister, the Rev. L. Chandler, assisted by the Rev. A. E. Peaston, of Dromoré, and the Rev. A. M. Bell. The preacher was the Rev. J. McCleery.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 22, 1954

ABERDARE, Highland Place, 11, ——, 6, Rev. D. JACOB DAVIS
ABERYSTWYTH, New St. Meeting House, 11, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Mrs WILSON
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. JOHN ROWLAND
BILLINGSHURST, Free Church, South Street, 11.15, Mr. C. G. KENWAY
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. E. T. WILLIAMS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Church Anniversary Services, Rev. T. J. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Mr. T. M. JONES, 6.30, Rev. B. GILL
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, ——
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. E. WALKER
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. P. B. GODFREY
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. B. L. HOPKIN
BRISTOL, Oakfield Road, 11, Mr. B. L. HOPKIN, 6.30, Supply
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 Rev. ERIC PHILLIPS, and 6.30, Rev. ERIC WILD

CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Rev. H. D. WIARD
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Rev. H. PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JOHN ROWLAND
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, MRS. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Miss M. BUTCHER (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Mr. K. WRIGHT. STYAL, No Service
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. J. WOODHOUSE
DITCHLING, Old Meeting House, No Service
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Rev. J. S. K. PATRICK
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Mr. C. EMERY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, ——
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St. No Service

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. PETER HAMILTON
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, No Service

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Supply
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HINCKLEY Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, ——
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. ROGER STRACHAN

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. HINKINS
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. JOHN KELLY
LETCHWORTH, Vandyke Hill, Garden Walk, 11, LOCAL ARRANGEMENTS
LEWES, Westgate Chapel, 6.30, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Boode Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURREN
LIVERPOOL, Gateacre Chapel, 11 .No Service
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Miss H. DIXON-WILLIAMS
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Dr. HERBERT McLACHLAN
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Bristol, Effra Road, 11, Mrs. E. SAVAGE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. J. MARTIN HALL
LONDON, Golders Green, Hoop Lane, 11, Dr. MORTIMER ROWE, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (also 6.30, 2nd Sunday in the month)
LONDON, Mare High Road, 6.30, Rev. W. WADDINGTON
LONDON, Islington Unitarian Church, Upper Street Presbyterian Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. WADDINGTON
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 11, Children's Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. T. BRETT DARBY
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. T. L. JONES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. T. L. JONES (also 6,30 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Mr. K. WRIGHT
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitfield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS, Sunday School, 11
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. ARTHUR W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. D. SMITH
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Mr. D. M. KLUGEL
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Young People's Services
NORTHAMPTON, Kettering Road Church, 11, Mr. L. A. GRIBBLE
NORWICH, Octagon Chapel, Colegate, 11, Mr. H. N. BACON
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. F. HEMING VAUGHAN

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, The Women's League
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, No Service

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. F. KENWORTHY
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, No Services
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSES
SHEFFIELD, Fulwood Old Chapel, 11, Mr. T. H. MOSES
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. A. GRAVES
SHEFFIELD, Upper Chapel, 11 and 6.30, Dr. ALFRED HALL
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street ,Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, ——
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. F. JOHNSON, 6.30, Mr. H. TITTLE

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEREKI
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. L. FINDOW
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11, Mrs. L. WICKSTEED, 6.30, Mrs. I. MOTLEY
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. G. WILKINSON
WEST KIRBY, Brookfield Gardens, 11, Rev. J. K. MURREN, 6.30, Mr. E. E. LLOYD
WHITBY, Flowergate, 6, Miss N. GILL

YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SYKES

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised.
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOSELIN
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Fontenoy Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidball's Buildings, 360 Lambton Quay, Supply

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CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTRAY

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BLACKBOYS, UCKFIELD, SUSSEX

Oldbury: On July 4 were held the Annual Flower Services, the highlight being the Crowning of the Rose Queen in the afternoon. Standing room only was available on this occasion when Miss Peggy Wilkinson, a senior scholar of the Sunday School was crowned for the coming year. Evening Service too, was well attended.

The following Sunday, July 11, we were happy to welcome to Oldbury, Mr. John Wilson, President of the Sunday School Association. A delightful service was held in the afternoon when Mr. Wilson presented Mrs. F. May Hawkins with the Long Service Medal of the R.E.Y.D. of the General Assembly.

Many friends came to pay tribute at the Evening Service on July 18, to the memory of our beloved late Secretary and Organist, Mr. H. H. Cutler, when a Memorial and Dedication Service was conducted by the Minister. The main Memorial takes the form of a specially designed bookcase, mounted near the organ.

1854 UNITARIAN COLLEGE 1954
MANCHESTER

CENTENARY APPEAL
for £10,000

The College has now completed 100 years of indispensable service to our group of churches. Help us to look with greater confidence to the future by completing our Appeal.

£3,000 remains to be raised by December 31, 1954.

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Willow House,
Waterfoot,
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Lancs.
College Treasurer.

HIBBERT HOUSES

The following sums were received in April, May and June, 1954—

Subscriptions under Covenant—				£	s.	d.	£	s.	d.
Miss M. E. Biggs	...	...	...	1	0	0			
E. K. Blyth	...	...	...	2	0	0			
Miss M. J. Davidson	...	...	...	1	0	0			
Mrs. M. M. Gallup	...	...	...	100	0	0			
Miss N. Wilford	...	...	...	1	0	0			
							105	0	0
Personal Subscriptions and Donations—				£	s.	d.			
C. W. Chitty	...	...	...	5	14	6			
Miss E. Spears	...	...	...	2	0	0			
D. H. Smith	...	...	...	1	1	0			
Mrs. M. D. Webster	...	...	...	5	0	0			
Under £1	...	...	...		10	0			
							14	5	6
Subscriptions from Churches and Societies—				£	s.	d.			
Bessels Green	...	...	...		15	0			
Birmingham—Church of the Messiah			...	8	15	7			
London—Lewisham	...	...	...	1	1	0			
West Kirby Women's League		...	...	2	2	0			
							12	13	7
Hibbert Trust Grant	...	...	...		...		100	0	0
							£231	19	1

At its last meeting the Hibbert Houses Committee decided to send another worker out from this country to assist Mr. Sparham and Miss Abel, who for so long have carried the burden of the work. This will not mean the establishment of a new House, or even much expansion of the existing work. But it should mean that the strain will not be so great, and that there may be a small chance of some leave for our tireless two.

Our Hon. Treasurer is P. M. Gimson, Charterhouse, London, E.C.1, and he will gladly acknowledge the receipt of any subscriptions or donations whether great or small.

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